UNDERSTANDING

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5–30, 1925

BY

CHARLES HENRY BRENT

BISHOP OF WESTERN NEW YORK

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UNDERSTANDING

BEING AN INTERPRETATION OF THE UNIVERSAL CHRISTIAN CONFERENCE ON LIFE AND WORK, HELD IN STOCKHOLM, AUGUST 15–30, 1925

BY

CHARLES HENRY BRENT

BISHOP OF WESTERN NEW YORK

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LONGMANS, GREEN AND CO.

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AUTHOR'S NOTE

THIS interpretation of the Universal Christian Conference on Life and Work in Stockholm was written, *currente calamo,* immediately upon its close while I was still with other delegates and our hearts burned within us. The Conference is but a beginning, a bare beginning, but it opens up wide vistas of hope.

Three things are indelibly fixed in my mind:

1. The effect of divisions in the Church is inability to use a common Christian ethic upon common moral, to say nothing of, common spiritual problems. We did not at the Conference secure such an ethic. The farthest we got was the formulation, with more or less definiteness, of the problems which confront the Churches and which they can not hope to meet until in a true sense the Churches become the Church. The lost Christian ethic remains undiscovered.

2. The breach in practical affairs between the Churches is greater than I dreamed of. But by conference we began to heal it. Those of us who were together at this council table of the Holy Spirit understand and respect one another as never before.

It is of supreme importance that we should learn the strength of those with whom we differ in order to honor those to whom honor is due. Ordinarily

we search out differences in order to condemn others and exalt ourselves. I am much struck by the common habit, prevalent among professing Christians, of condemning men and movements on hearsay or from prejudice or through ignorance, before any honest effort has been made to discover the truth of the case or to give a fair hearing to those whom we place under condemnation. The words of our Lord come to mind—"Judge not according to appearance but judge righteous judgment." The older I grow the more serious matter it becomes in my mind to have to judge.

3. The real reason for difference among the Churches, as became manifest in the Conference, lay deep beneath the surface. Time and again we had to remind ourselves that we were not considering matters of faith and order. The hour has come when we must meet with the same honesty and goodwill as at Stockholm differences in the realm of theology. Controversy may have had and may have its place. Conference will always hold a superior place. It is not a question, as impatient laymen sometimes suppose, of hair-splitting differences but of the nature and being of God and of His relationship to human life. We must face problems of faith and order, of sacraments and authority. At the meeting of the Continuation Committee on Faith and Order in Stockholm on August 15th it was decided to gather for conference on these subjects in 1927, where it is to be hoped we may reach an understanding.

The main need of the Church to-day is the redis-

covery by all the Churches of the Christian God from whom alone we can learn the Christian ethic.

I have added to my essay several documents germane to its substance—Two addresses given in connection with international relations, a Conference sermon, the Message, and the Crown Prince's address.

CHARLES H. BRENT.

S. S. "Drottningholm,"
13 September, 1925.

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UNDERSTANDING

THE Universal Christian Conference on Life and Work passed into history with the stately closing service in Upsala Cathedral on August 30th, and the organization of a Continuation Committee the following day. It will be remembered for what it revealed rather than by what it accomplished. We sought an agreement and found an understanding.

Preliminary to my attempt to evaluate its worth it will be necessary to sketch in outline its origin, aim, composition and setting.

I

It was the autumn of 1914. The Christian Churches had failed to prevent war. In belligerent states they had already become important military agencies and were thus arrayed against one another. In neutral countries they were observing the struggle with uneasy conscience, when certain religious leaders in Scandinavia, Holland, Switzerland and America together with two prominent Churchmen of belligerent states issued an appeal for Peace and Christian Fellowship. It was phrased in pathetic rather than potent language: "We, servants of the Church, address to all those who have power or influence in the matter an earnest appeal seriously to keep peace before their

eyes, in order that bloodshed may soon cease. We remind especially our Christian brethren of various nations that war cannot sunder the bond of international union that Christ holds in us. . . ."

Two years later definite proposals for an œcumenical gathering were made by Christians from a number of countries simultaneously and "without previous mutual consultation." * But it was not until 1917 that active measures were taken upon the spirited initiative of the Archbishop of Upsala backed by other neutral leaders to convene a Conference. The movement met with favor among the Churches. The Cardinal Secretary of State responded graciously from the Vatican that any effort to restore peace and goodwill was "Summo Pontifici gratum et acceptum." The exigencies of war prevented the attendance of delegates of belligerent states at the brief Conference of neutral Christians in Upsala in December 1917, at which it was agreed that:

"The Church ought to be the living conscience of nations and of men."

"The Church ought to employ all its resources in working for the removal of the causes of war."

"Christians ought to feel their share in the responsibility for public opinion."

"The Church ought to work for international understanding."

"The Church has to vindicate the sanctity of Justice and Law in Christ's Name, and to demand its further development."

* Handbook of the U. C. C. on L. and W., pp. 21 ff.

As the War moved toward its close the necessity of a peace table for the Churches as an indispensable factor in the interest of human brotherhood and the family of nations seized the imagination and mind of Christians, stimulated as they were by its horrors and craving for permanent peace as an exhausted world has never craved before. Again the indefatigable Archbishop of Upsala occupied the foreground, moving for an Œcumenical Conference to establish:

i. Common doctrine and endeavor as to international brotherhood and organized unity of nations;

ii. Christian principles and action for social renewal of society;

iii. A common voice for the Christian conscience.

After a period of preliminary negotiations and discussion Dr. Frederick Lynch of New York was charged with the responsibility of arranging a preparatory Conference which met in Geneva upon the invitation of the Federal Council of the Churches of Christ in America immediately before the meeting of the Preliminary Conference on Faith and Order during the summer of 1920. The scope and character of the Conference were determined at this time—it was to be universal so far as motive and effort could make it so, and it was to aim at bringing the Gospel of Christ to play on the practical affairs of human society leaving for the moment matters touching Faith and Order. The last stages of preparation were handled by an International Committee composed of four sections

—European, American, British and Eastern Orthodox.

The Conference met on August 15th in seagirt Stockholm in the embrace of a hospitality unexcelled in history and in such golden weather as contributed not a little to the well-being and good temper of the conferees. The Royal family evinced an interest that was only accidentally official and essentially an emotion of heart and intelligence. The King in a graceful speech formally opened the Conference and afterwards entertained the delegates at luncheon in the Palace. The Crown Prince and his Consort were in constant attendance at the daily sessions, and not the least remakable address, to which further reference will be made, was that with which the Crown Prince brought the Conference to a close.

It is difficult not to dwell at length on the perfection of local arrangements, the gentle courtesy of the Swedish people of all conditions of life, the care for our every want.

The Five Commissions—on economic and industrial, moral and social, international, educational, co-operative, problems—met the week preceding the Conference to study sectional reports and prepare a digest as material for discussion. In order to secure freedom from distraction these Commissions were whisked away in sections by train, motor car or motor yacht to country homes or guarded retreats where everything favored intensive work. The sub-committee on International Relations to which I belonged found itself in a fourteenth cen-

tury castle (Örbyhus Slott) where King Eric XIV was imprisoned, and, as the Latin inscription tells us, "on the secret counsel of the Senate and Bishops," was poisoned! If hospitality can atone for this distant crime, atonement has been made.

Stockholm opened wide its doors to the delegates. The last meeting of the International Committee and the first meeting of the Continuation Committee were held in the Rikstaghusen (Parliament). The regular sessions of the Conference were in the Academy of Music. The banquets given in the vast Golden Hall of Ragnar Östberg's magnificent Stadhuset by the City of Stockholm, in the Winter Garden of the Grand Hotel by the Swedish Committee, and in the Senate of the University of Upsala by the officials of the University and of the Province and City, were high lights in a brilliant glow—almost a glare—of friendly attention.

Hospitality as interpreted by our Swedish friends is like the garden "a lovesome thing," where God walks. The banquets with their international flavor, the Bach concert in the spacious Engelbrektskyrkan of unique and daring architecture, the Services at Sankta Clara and Gustav Vasa Kyrkan conducted by a Patriarch assisted by other Eastern Orthodox dignitaries, are all woven into the texture of the Conference.

It was under such auspices that the Universal Christian Conference awoke to being in the opening service at the Storkyrkan (Stockholm Cathedral) on the appointed date. Here old world vestments and ritual, before an altar ablaze with

candles, mingled with Puritan simplicity. As the procession made its way from the west door to the choir there were to be seen Swedish clergy in richly embroidered chasubles, ruffed Danish prelates garbed as though they had just sat to Van Dyke, Oriental dignitaries in cope and jewelled tiara bearing pastoral staffs crowned with the double serpent, denominational ministers in ordinary morning dress or in academic gown and hood, Anglican clergy in cope and mitre or the crimson and white of rochet and chimere.

No one in the vast throng from the King to the least worshipper could escape the emotion of an occasion unique in the history of Christendom, where one hundred and three autonomous Christian Churches of forty-four countries bowed together in homage to the God and Father of us all. Whatever else the Conference did or did not achieve, this service stands and will stand as an illustration and example of that which ought not to be singular but customary—common worship in its largest sense. The Solemn Te Deum, sung in the sonorous Latin tongue, was tossed in antiphonal strains from altar to choir and choir to altar. The official hymn book (styled "Communio") was a masterpiece. It gave in four languages and the same metre and music, versions of sixty well-known hymns which were sung daily throughout the Conference. The climax and conclusion of the Storkyrkan Service was Luther's hymn. It was as the sound of many waters when this unison of Swedish, German, French and English echoed through the

Cathedral. Babel was conquered and a curious richness resulted from the blending of the four languages. Here a Swede was singing a stanza in French, here a German in English, there a Frenchman in German. One famous German scholar told me that throughout the Conference he always sang the hymns in the language of their origin. Many a person, reflecting on what was an outstanding experience in the Conference, wonders why Christians of many names do not more often seek to fuse their differences in the white flame of brotherhood by worshipping with one mind and voice the God and Father of mankind.

With the foregoing as preface, it perhaps will prove easier than it could be otherwise to appraise the value of the Conference and the place which it holds in modern religious movements.

II

The Conference justified its ambitious title of œcumenical or universal both in motive and operation. It envisaged the whole Church and from the first avoided the incompleteness of pan-Protestantism.

The one vacant seat was vacant not from lack of invitation to the Church for which it was reserved. The presence of the accredited representatives of the Latin Communion which was denied us would have completed our fellowship. It had been hoped that inasmuch as the enterprise took the character of a search for a common ethic in practical prob-

lems, national and international, and that matters bearing on faith and order were not to be dealt with, we might have enjoyed the benefit of co-operation with the Roman Catholic Church. I hasten to add in all honesty that the experience of the Conference, as I shall presently illustrate, showed that however earnestly we might determine to separate conduct and creed, the two insisted on their inseparable unity. They never have been and never can be kept in separate compartments. Notwithstanding, there is a distinction between a conference for mutual enlightenment in which no delegate binds any one by his words, and a council with legislative authority. Our Conference adhered strictly to its character as such. I have participated in many conferences, some of them composed of more homogeneous elements than in Stockholm, and in none has the controversial element been so completely absent as here.

It was early agreed that no action should be taken on Commission reports which should be but the starting point for discussion, and no resolutions except as bearing on organization should be presented. The Conference was an opportunity for exchange of views. Every one was palpably anxious to secure for others freedom of expression and for himself clear and sympathetic understanding of his neighbor's thought. Goodwill prevailed. No hasty word was spoken. The sole instance of severe handling was when one Scotsman claimed that the views of another Scotsman represented neither the mind of Scotland nor that of its Churches! There were ex-

pressions of regret that the Roman Catholic Church had withheld its fellowship, but here too the Christian spirit prevailed. It was looked to as an ally and appealed to for aid in the common responsibility of making the world secure for justice, righteousness and peace.

In 1920 at the Preliminary Conference on Faith and Order the Eastern Orthodox Churches had equal share in a representative gathering of some eighty Churches from forty nations. Now again East touched West in Stockholm, this time numbering among its numerous and distinguished representatives the Patriarch and Pope of Alexandria. The venerable Photios attended the Conference with full knowledge that it might be his last service on earth to the Church as it proved to be for he died in Zurich on his way home. Who can easily forget his deep-toned recital of the Nicene Creed in its native Greek at the closing Service in Upsala Cathedral, or his farewell words at the luncheon immediately following! Four out of the five Patriarchates of the Holy Orthodox Church were represented.

If there was ecclesiastical œcumenicity there was also national œcumenicity. On equal terms and without distinction or difference the nations which a few years ago were in bloody conflict fraternized through their delegates as they sat about the Conference table of Life and Work. The vanquished in the War voluntarily refrained from bringing up the question of war guilt. One of their leaders expressed the hope to me that on some not distant day responsible groups representing the Central

Powers and the Allies would meet in a quiet retreat to consider this question in the light of Christ's teaching as well as to discuss such matters as the "Corridor" and the disposition of the German colonies, matters which, he claimed, must be settled in the spirit of goodwill and fairness and in no wise by force.

In one other respect the Conference justified its claim to catholicity. It kept the whole of the world's need within its purview, as was evidenced in the topics discussed and registered in the Message. The Message is an attempt to summarize, in an appeal to all followers of Christ, the mind of the Conference. It begins with the affirmation of its œcumenical spirit and purpose. The first three paragraphs cover respectively the need of fellowship and cooperation in a world "too strong for a divided Church," acknowledgment of shortcomings and failure, and thankfulness for the fact of the Conference. Then follows acceptance in Christ's Name and in behalf of the Churches, of the obligation of the Church to apply "His Gospel in all realms of human life—industrial, social, political and international." No attempt is made "to offer precise solutions, nor have we confirmed by a vote the results of our friendly discussions. This was due not only to our respect for the convictions of individuals or groups, but still more to the feeling that the mission of the Church is above all to state principles, and to assert the ideal, while leaving to individual consciences, and to communities, the duty of applying them with charity, wisdom and courage." If this goal is to

be attained the processes of education must be enlisted; the individual must "accept his full personal responsibility for the doing of God's will on earth as it is in heaven, and in work for God's Kingdom"; the Churches in their corporate strength must labor for the same end. The aid of the young, all sincere seekers after truth, and the "workers of the world," is invited. The two closing paragraphs deal respectively with the work of the Continuation Committee and that unbreakable unity of men which emerges from unity with God in Christ.

My first feeling upon the reading of the Message was one of disappointment. It seemed to me tame, timid and thin. It was only after I had read it, in the light of its origin, as representing the mind of between five and six hundred delegates from one hundred and three Churches of varied history, distributed through forty-four countries that it assumed a new importance and significance to my mind.* In this connection I would make three observations:

1. If it lacks spice and pungency it is because of limitations inherent in all composite documents which can never have the sting or power of a prophet's utterance. On the other hand its sober, simple terms aim to express only that which we are prepared to incorporate into practical life. Americans are prone to strain and exhaust language, so that when words are carefully weighed with due respect to values, our vitiated taste is not satisfied.

* Four votes were registered against its acceptance—one because of the inadequacy of the passage on war.

Our life is humming and roaring with lofty ideals, and we do not feel the shame we ought to because of the light way we treat them in practice. If the Message is read with proper regard to the value of language, there are few individuals and fewer Churches which will not find themselves arraigned by one or more paragraphs as being guilty of indifference and neglect of social duty, even if other paragraphs call for a lower degree of practice than that which has already been attained by them.

2. The Message is not a loosely strung series of obligations from which you can pick and choose. It must be taken as a whole. It represents the social responsibility of Churches in their corporate life. The recognition of the social character and mission of the Church is not yet accorded by all the denominations nor in the same degree. Many a speech during the Conference made evident that there were Churches still in the embrace of individualism. So the Message may prove veritable "good news" to those who have not had those privileges of knowledge which are a commonplace to some of the rest of us.

3. It is the universal scope of the Message which constitutes its value. If it reveals an elementary stage in Church co-operation in life and work, we admit the fact with humiliation and penitence. It is another indication of the sad results of disunion which debases values and defeats completeness. To have put out a Message of high sounding phrases and extravagant promises would have been dishonest. At least sincerity characterizes what we do say

and if all the Churches, backward and progressive, unite in realizing in practice what the Message calls for, we will have done all that it is possible at the moment.

To return again to the discussions of the Conference, as consideration of the various topics proceeded it became evident that, though differences in faith and order were held in abeyance, it was in this realm that disagreement in practical matters originated. For example, to quote an extreme instance one delegate claimed that "we cannot identify any state of temporal welfare with the Kingdom of God, nor can we believe that a state of things within our power may hasten the coming of this Kingdom. . . . Luther taught us 400 years ago to separate the idea of God's Kingdom from all earthly endeavors on the grounds of temporal welfare. . . . I may be allowed to remind you that Christians will always form a minority in the life of nations and that questions of peace and war follow their own laws which we cannot change. . . . We do not know if it will please God to bless us with an age of peace or if His hand will be stretched out in judgment over the nations. In no way are we allowed to interfere with God's purposes and His Kingdom does not depend on a state of things we are able to bring about."

Again there were those who held that Christianity must concern itself, mainly if not exclusively, with the evangelical aspect of faith and the winning of individual souls for God. Whatever social vocation the Church may have is secondary and of no great value. Only so far as the individual is Chris-

tian can society become Christian. The Church in its corporate capacity has little or no mission in the realm of politics or economics. Where the nation is concerned the Church can go only so far, for there is a phase of patriotism before which the Church must stand silent.

Such an estimate of religion as the foregoing springs full-fledged from the belief in God as Father of His individual children but not of His family as a brotherhood. It relegates the social formations of life to chance and creates the secular sphere which lies beyond hope of conversion or sanctification.

Over against the individualistic and fatalistic there stood the belief, in varying shades of distinctness, in the absolute jurisdiction of Jesus Christ over all mankind in its every social formation and His purpose to establish His Kingdom on earth as it is in heaven. Human groupings—in industry, education, politics and the rest—are all of them, to use the Bishop of Winchester's fine thought, "the holy places of life" waiting to be seized for His Kingdom. The practice and teaching of Jesus Christ is as pre-eminently social as it is indisputably personal; it is of obligation to apply it to every grouping, great and small, of human society; it is the only code of practice that promises perfect social results in family and community, in industry and politics, in national and international relations.

The differences within this group which included the majority of the delegates, are the varying lengths to which its representatives would go in bringing our Lord's teaching to play on human affairs. There

are reservations here and there which must be made. There are doubtful interpretations which must be reckoned with.

In view of these facts the Message deserves higher appraisal than hasty judgment would award it. I wish neither to exaggerate its value nor to damn it because of its manifestly weak paragraphs. I invite for it fair treatment.

Notwithstanding the many fissures and cleavages in the Church of Christ, it is significant that the Conference preferred to speak of the Church rather than the Churches as indicative of the universal and supernational character of organized Christianity. Loyalty to the State was much discussed. No one would dispute the permanent place of the nation in the world or the claim it has on the citizen and Christian. It is not a question of Christ *or* Cæsar but of Christ *and* Cæsar. There may be now, as there were in the past, conflicts between Church and State. Dr. Simons* reminded us that "the Christian religion from the outset was in some ways in opposition to the judicature of the State in its attitude towards crime and punishment. . . . Is not the Cross, is not the foundation of the Christian religion itself, a vehement and eternal protest against the attitude of the State towards crime and punishment? According to the public law then in force in the country of Jesus, His doctrines and teaching were indubitably at variance with the Constitution of Church and State. . . ." These words were not originally uttered, nor are they now quoted, with

* President of the Supreme Court, Leipzig.

any thought of lining up Church against State, but to reaffirm a truth lost sight of as the great ideal of the Holy Roman Empire faded into distance and an ecstasy of self-determination and nationalism seized a large part of Christendom—that is to say the supernational character of the Church which is its one safeguard against sectarianism, and its charter of freedom. There are those among our legislators who question the right of the Church to bring its influence to bear on such matters as, say, international policy on the score that it is wandering out of its domain. As yet I have not perceived that the Church is exceeding its duty in this or kindred matters. It is just reclaiming jurisdiction which it surrendered during the era of extreme nationalism. It is true that the State has not yet awakened to its full opportunity as an international conciliator owing to its Department of War being more conspicuous than its Department of Peace. Neither the Conference nor the Churches which it represented had or have any desire to do more than assert moral and spiritual jurisdiction wherever human beings live and work. It might be a good thing for representative groups from State and Church to meet in conference on this subject that here too there may be an understanding which just now seems to be lacking. The direct result of any attempt toward unity among the Churches must be restored catholicity and the resumption of supernational responsibility. The nations are to walk in the light of the Kingdom not the Kingdom in the light of the nations.

The Conference, then, claimed œcumenicity for

itself and the Churches which it represented, and if accomplishment fell short of desire, an understanding was established which provides a secure foundation on which to build agreement in the future.

III

"There is one condition to be fulfilled to make an exchange of views fruitful. That is, that the true spirit of fellowship should prevail, the true spirit which desires to understand others' views, the true spirit of respect for another opinion than one's own." These were the words of the Crown Prince in which he accurately measured what the spirit of conference ought to be and what it actually was. "It seems to me," he proceeded to say, "that it ought to be one of the most important fields of enterprise in every Christian Church in our day to promote this true understanding." And again: "The aim of this Conference has therefore been, not to create uniformity, not to interfere in the least degree with the individuality of our Churches, but to promote *understanding* and to further *co-operation* in the solution of problems, where co-operation is found possible." I would observe parenthetically that I could subscribe without reservation to the foregoing if there were added to the passage bearing on the inviolability of the Churches' individuality, an enabling clause specifying that each Church should make available for the whole Christian fellowship its characteristic talent or talents, thus using the distinctive truth for which it stands as a unitive instead of a divisive factor. Perhaps the speaker had

this thought in mind when he proceeded to advocate co-operation which implies the mutual employment of varying gifts and thought in the service of a common cause. When each Church shall have learned to discern and appraise the true value of all other Churches the day of disunion will be drawing to a close.

It was pointed out to me by a Swede that, had the Prince been speaking his native language instead of English, he would have used the word "förståelse" which means much more than our word "understanding." It more nearly approximates the French "entente cordiale"—an understanding of heart as well as of intelligence, the kind of understanding of men and deeds which distinguished Lincoln and made him immortal.

There are those who will criticize the Conference, dwelling on its failure and attributing to it cowardice; others who will throw up their hands in discouragement at what to them seems to be the moral bankruptcy of the Church; still others who will read into the history of the Conference virtues which it does not merit and achievements which cannot be placed to its credit. But I am bold to think that those come nearest to true appraisal who hold that in reaching an understanding, the situation being what it is, we have done all that could be done at this stage. It may seem a small thing, but it is a step forward and life is so constituted that a second step is impossible until the first has been taken. The defects and sins of centuries cannot be corrected in two weeks. Should it happen that any of us are

congratulating ourselves on having accomplished much, it is an index of the gravity of our case for it convicts us of having become so acquiescent in a deplorable condition as to think we have nearly attained when as a matter of fact we have arrived at the stage where "the tug's to come, that's all."

It is a Conference of churchmen only that has reached an understanding—a very different matter from the Churches which they represented. The Conference can go no farther. It is over. The most the Continuation Committee can do is to inculcate in the Churches the same spirit of Christian understanding which animated the delegates and inspired them to assume the responsibility of securing a united front wherewith to solve the problems of life and work which in Stockholm we formulated and faced. If our modest beginning eventually issues in understanding and co-operation among the Churches, it will stand in history as the starting point of a new era. There is good hope that such will be the case. Of this one thing I am sure, that the Conference evinced understanding not as a parade exhibition but as God's gift to men of goodwill, which if made the cornerstone of life and work will unify the Churches, beat the armaments of war into the implements of peace, and clear the way for human brotherhood. I say this as one who originally expected from the Conference that which it is the inalienable responsibility and mission of the Church to produce. But if God did not give me what I wished He has given me something better, and I go on my way rejoicing.

A study of the Conference and its history reveals how understanding came to be its controlling characteristic. We go back to the five Commissions and their eleven sub-Committees. For my purpose it is not necessary to specify them. In the first place their personnel consisted of men and women of many nations and differing tongues who for the most part had never seen one another before or had but slight acquaintance. They were given their subjects as far as possible according to their fitness to tackle them by virtue of past experience and study. A common job was in each instance the bond of union and it proved sufficient. The subjects considered were among the most highly controversial in the whole realm of thought. And yet after five days every sub-Committee (with one possible exception) had reached a unanimous conclusion and each Commission a unanimous report, though it should be noted that the reports are of uneven value.* Delegates sought not for a lowest but for a highest common denominator. The amazing thing was that at the beginning there seemed to be nothing but a confused tangle of differences. In the end, not by processes of compromise but rather by that of sympathetic understanding, agreement was reached without sacrifice of conviction. The method employed in the Commissions was such as to enable them to postulate agreement as their goal. Eight or nine persons formed a sub-committee and made round-the-table conversation and informal discus-

* The Report of the Commission on Moral and Social Problems is particularly poor.

sion possible. The method of the Conference itself, on account of the number of delegates (between five and six hundred), the multiplicity of fixed speeches, the overcrowded state of the programme, and the short period of ten days allowed, was not such as could do more than create a record.

I served on Commission III which dealt with extremely inflammable material—international relations. Its history is illustrative of all others. The composition of the Commission was as follows:

Bulgaria 1	France 2	Switzerland 1
Germany 3	Hungary 2	Spain 1
Great Britain... 3	China 1	Finland 1
Poland 1	Japan 1	Holland 1
		Norway 1

The process of organization was simple, beginning with prayer for public mindedness, generosity and goodwill. Discussion was free. It was evident from the first that men were concerned not so much that they should be misunderstood as that they should fail in understanding. The War and its memories had to enter in. The citizens of vanquished nations cannot fail to have a different outlook from that of citizens of victorious or neutral nations. It was the spirit of mutual respect that made possible and profitable the unembarrassed expression of strong convictions as to whether there might not be conditions which could be settled by no other process than war on the one hand, and of the blanket acceptance of pacific means for the settlement of international disputes on the other. Had any such spirit prevailed at Versailles, or in diplo-

matic relations since, the world would be much nearer peace than it is.

A common goal always makes for unity, especially in an emergency. As I have pondered over war days in the American Army and the extraordinary unity of life and work among the chaplains of the A. E. F.—as one Roman Catholic chaplain expressed it "the unity of us chaplains is simply scandalous!"—I find the explanation of it in the common purpose toward which all alike were pressing. So, too, was it in the Conference on Life and Work. The emergency is just as acute as in war days. I sometimes query whether all life is not a series of emergencies calling for intensive thought and service. Certainly the critical condition of the present international situation demands no mild terminology. To quote again from the speech of the Crown Prince: "The Christian Churches must surely be the first of all communities, that show a spirit of fellowship and of understanding. They must set the example of carrying out the commandment: 'Love ye one another' and 'What ye would that others should do to you, do ye also to them.' Thus the Church will set the example to the nations, helping them to put aside old prejudices and old misunderstandings, helping them to understand and appreciate the views prevailing in other countries."

It was noticeable that the majority of delegates were seniors presumably with fixed philosophy. Despite the fact, there were those, notably among the Germans, who came set and sceptical, and who left with broadened outlook, co-operative temper

and enlarged hope. It is the part of understanding to bear in mind that, as Dr. Simons said to me, the Germans have been suffering from "intellectual blockade." It was my privilege to come into somewhat intimate relationship with such men as Dr. Deissman and Dr. Simons, whose Christian spirit was unsurpassed in any delegates present. The address of the latter is a valuable contribution to the study of crime. It will be germane to quote from it for it displays an understanding of the criminal which is as rare as it is Christian:

"In one respect the Christian Church, in my view, ought to endeavor to exercise influence on the State system of punishment: that is in the selection of the penalty with which the violated order of justice is intended to be restored. The best restoration seems to me that through which the injury committed by the evil-doer is as far as possible made good. A human being whose soul has not been entirely perverted, himself feels a deep need of atonement if he has committed a criminal act: he is conscious that it is not a chain of circumstances, but he himself that has committed the act, that the responsibility rests on him, and that atonement will relieve him of the burden. But how can he be relieved so long as his victim is suffering? On this aspect of the problem the State lays too little weight. It carries out the penalty and leaves the victim to take care of himself. Instead of that the State ought, above all things, to insure that the evil-doer sincerely expiates his act by work for his victim, preferably voluntary work of a systematic character, but when necessary

in a workhouse. I am convinced that the Church in such endeavors will obtain the support of the adherents of retributory justice as well as of the psychologists and sociologists. True that, humanly speaking, it will be difficult to realize this idea. But if we are imbued with its inner truth, it will not be impossible. All things are possible to him that believeth.

"It was with great hesitation that I, a theological layman, undertook to address this Universal Conference, at which so many highly learned luminaries of the Church are assembled, on the subject of crime and punishment from the point of view of the Church and religion. I have done so because I believed that it might be of interest for you to hear how a judge, who confesses himself a Christian, thinks about these difficult matters, a judge who believes with Luther that the position of the criminal judge before God is more precarious than that of the punished criminal. The problem is now being widened from the sphere of the human soul to that of international relations: the Peace of Versailles, the Covenant of the League of Nations and the Geneva Protocol have now extended the conceptions of crime and punishment to nations and to international law. Thus arises a new great field for every international jurist and for the whole of Christendom. . . ."

I have intentionally omitted reference in this brief essay to many interesting personalities and events, giving only a sufficient background to kindle the imagination. My desire is to fix attention on the

single thought summed up in the word "understanding." It is everything to have begun with the right inner disposition. The wings of Christian understanding are so sure and strong that they can bear us anywhere in the spacious realm of God's Kingdom. Understanding hints at inner disciplines which only the strong can contemplate without flinching, at activities of heart and head which only a Christian can engage in without breaking, at results which only the Church of Christ can envisage. Understanding is the first-born child of Goodwill and establishes always right contacts with men and their inside and outside problems. I shall feel that the Conference has achieved much of value to God and man if it establishes among churchmen and Churches everywhere understanding one toward another, the understanding of friends who walk together in their excursion through time.

A flame has been kindled in life and work by the torch of God's Spirit which no man can extinguish.

THE BEARING OF THE GOSPEL ON NATIONAL AND INTERNATIONAL LIFE *

We are here in Christian fellowship to make an adventure in behalf of the commonwealth of mankind. Like the nations, the churches which we represent are without a common mind or common ethic. The Catholic Church is an ideal rather than a realized fact. It partly is and wholly hopes to be. Sectarianism, the cult of the incomplete, still holds sway in Christendom and there is war where most of all peace should reign. Valuing such Christian comity as prevails at its highest worth, the total product is a diluted and mediocre religion incapable of exercising moral and spiritual authority in national and world affairs. It is good enough perhaps for individual piety or other worldliness, but it is not potent enough to make disciples of all the nations according to Christ's explicit command, or to convert the kingdom of the world into the Kingdom of Our Lord and of His Christ. An effective unity is no longer a theological luxury: it is a practical necessity. The churches are only on the lower threshold of that unity without which the

* Address given at the public meeting of the Universal Christian Conference on Life and Work, at Stockholm, on Thursday, 20 Aug.

world cannot know Jesus Christ, and, gratifying as the growth of the co-operative spirit has been during the last decade, they are not yet within hailing distance of that stage of development where the nations can walk in the light of the City of God. It were sheer folly, not to say dishonesty, to deny this unpalatable truth. After the organized confusion of the great war the nations made a bold effort to rally around an ideal of peace. It was new in spirit and form from anything in the past and, whatever its defects, will stand in history as epochal. They did it without direct benefit of Church or churches. The churches stood by hesitant and critical. Seven years later the peace table of the churches shows fewer palpable results than the peace table of the nations. We are laggards instead of leaders.

The encouraging thing is that we are now awake to the fact and are here to take the first step toward rectifying our unheroic course. But we must recognize that no half measures, no pious platitudes, no hesitating utterances will be tolerated. The world is looking at us with mingled expectancy and distrust—some men even with scorn and derision. They have no other belief than that the mountain will give birth to a mouse. The character of Christianity is at stake. When we rise from our deliberations we must have reached a concordat according to the mind of Christ on the subject matter before us, or it would have been better that this Conference should never have been born. We must run those risks which are inherent in the life of faith.

We must justify our vaunted claim to the moral and spiritual leadership of mankind.

Were we here merely under the guidance of human reason and dependent solely upon the pooled wisdom of those present, I would despair, for prejudices are deep-seated and sectarian self-will is not yet dethroned. But we are not as a ship without a pilot. In our midst is a Great Presence—or shall I say we are in the midst of a Great Presence which envelops us as the sunlight envelops the landscape? Under His presidency we sit and deliberate and reach our findings. We are gathered under the same auspices and inspired by the same hope as the little fellowship of nineteen centuries ago who waited for power from on high to make them a world force. Let us be sure that we do not plaster our own desires on the situation and deceive ourselves into thinking that they are the mind of God. In our dependence upon Him, who had no will of His own, we shall secure our freedom. We are here not to do our own will but the will of Him that sent us. The ultimate issue is clear for we are working, not on a whim or theory of our own, but in accord with God's unchangeable purpose. An Irish proverb says: "Whether the sun rise early or late it is God's will that the sun shall rise." It is for us at this Conference to do what in us lies to make an early dawn. I covet for the Church a stride forward rather than a laggard step. Quite rightly we talk of our task as being colossal. But it must not be used as an excuse for doing it with a doubtful mind. The Gospel mind is a mind to win.

Our business is by co-operative methods to bring the Gospel to bear on economic and industrial matters, on moral and social problems, on education and on international affairs. This raises the vital question of the universal jurisdiction of the Gospel—its relation, through the Church, to the State, to departmental organization within the nation, and to the family of nations.

First let us consider the relation of the Church to all forms of organized activity. In its own realm the Church is supreme. Its field is the world. Its indubitable and inalienable duty is to determine moral and spiritual values, and apply them to every phase and form of human life.

Men challenge the Church's authority. They are not quite sure how far they can trust the practicability in great matters, of the truth as revealed in the life and character of Jesus Christ. Christianity may be good enough for personal salvation and for other worldly purposes, but the query arises as to its workability when applied to group life, such as business or politics. A man of affairs shies at the suggestion that the next step for Christians to take is the bold application of the principles by which Jesus Christ lived in His workaday life to the industrial problems of our times. The idea evokes the exclamation: "That would be a declaration of war." Just so. Because the purpose and the way of Jesus Christ are hostile to much that is characteristic of the thought and activity of modern commerce.

The political world is in like case. It is afraid

of what the way and the purpose of Jesus Christ would do with it. The astonishment caused by a politician injecting Christian principle into a national legislature a while ago was great enough to echo around the world and be registered in literature. When the British Undersecretary for the Air remarked that the Sermon on the Mount (that is, the truths and principles by which Jesus Christ lived, and then laid upon the conscience of all His followers) was the solution of armament problems, he drew forth the ejaculation: "Good God, Sir, if we are to rely our air security on the Sermon on the Mount, all I can say is: 'God help us.'"

The beneficent claim of Christ is laid upon international affairs without abatement. Mankind is His. So it ought not to be a matter of amazement or dissent when the truths and principles by which He lived are used as the key to international problems. However remote general assent to this may be, the Church cannot debase the universal currency of the highest Christian ethic by filing away its sharp, exacting edge, or limiting its circulation.

The relation of the Church to the State is a problem of immediate importance. Side by side the modern nations and the national churches have grown to be what they are. The Reformation trusted to the inherent oneness of Christianity to act as cement and hold the churches together, an assumption not justified by subsequent events. Patriotism became the supreme virtue overshadowing spiritual values, and the Machiavellian doctrine of subordinating every consideration of religion and

morality to the seeming interests of the State, prevailed widely. It was but natural that the churches should cease to have a supernational mind and a common ethic in the riot of nationalism that ensued. More sad still was the subordination of the mind of the Church to the policy of the State until the churches became nationalized instead of the nations becoming Christianized.

God forbid that I should even seem to depreciate the importance of the State or the nation of which it is an organic expression. The nation has such honor that it can add to the glory of the City of God by bringing that honor into it. It is my benefactor and commands my loyalty as a Christian, though not a loyalty that is either final or supreme. The purpose and way of Christ are paramount, and the Christian Church may no more burn incense to a modern State than to an ancient Cæsar. In other words, let the lost Christian ethic be found and it must rule the minds and lives of the entire Christian body in every relationship, individual and corporate. It is part of our business during these days of conference to search for this ethic and to apply it.

Little by little human life has expanded its horizon. From the local it has risen to the national and from the national it moves out into the international. Man is getting a universal consciousness out of which will be born a universal conscience. No longer can a nation live unto itself. It must take its place in the family of nations where the welfare of all is the welfare of each. The nations must learn to live by the law of forgiveness and considerate-

ness and love or else they will perish. The burning problem of the moment is not merely the question of the elimination of war but of the establishment of a lasting and righteous peace. To our shame be it said that it is the civilized and Christian nations that have developed war into the perfection of horror which it is, a fact that tends to paralyze our hands and warp our judgment in dealing with it as our enemy. The time has come for as clear a declaration on it by the united voices of the churches as on slavery or duelling. The world is awaiting it. It were better for this Conference to risk a mistake in the direction of the example of Him who practised and taught conquest by humility and meekness and forgiveness than to hesitate or equivocate. It is for the Church to determine in what circumstances, if any, killing and maiming, lying and guile, destruction and rapine—in short the declaration of a moratorium for the moral law, ceases to be an offence against God and man, and becomes a praiseworthy virtue and patriotic duty. Dare we do less than hold that war as an institution for the settlement of international disputes by brute force allied to skill and cunning and lying, is incompatible with the mind of Christ and therefore incompatible with the mind of His Church; that war is the abuse and not the use of force because it attributes to force authority and ability to determine moral values of which it is as incapable as trial by fire; that the aggressor is that nation which will not arbitrate or seek due processes of law and order, and should be treated as an outcast; that it is the duty of the churches to

throw their united weight in support of the organized fellowship of the nations.

The issue is clear and the Christian Church must face it or else imperil the charter given it by Christ. It is an equal duty of the Church to aid the nations which have made a brave beginning without our organized and effective help, to establish and maintain tribunals and institutions upon the foundations of righteousness, justice and reason to occupy the most exalted throne in the gift of men now held by the usurper War. The League of Nations needs the sympathetic support of the churches to assist it to become in personnel and character, representative of all mankind. The League of Nations to-day, fault it as you will, is more effective for the end for which it was created than any fellowship of the Christian churches in existence for the manifestation of Catholic unity.

But when the last word has been said about League, Permanent Court, Protocol, or what not, we have been discussing instruments whose value rises and falls with their moral and spiritual contents. Without the Gospel they are science without a soul—machines which have no saving or regenerating power for human beings. With living faith the Church must translate the Gospel of love into terms of international life and activity. There is no feature of the Gospel of love that does not find its supreme opportunity in the intercourse and fellowship of nations. Standing outside the door of international life, waiting for admission, is the most powerful force making for peace and goodwill ever

committed by God to man—I mean forgiveness. God bought, by an Incarnation and a Crucifixion, His own right to use it. It stands not as a counsel of perfection but the sole condition of becoming and remaining Christian. Forgiveness can be used only toward enemies. None else are eligible for it. Forgiveness is that aspect of love which enables us to take again into complete fellowship those who have wronged us. To what extent is the Church proclaiming this duty in concrete form to nations which have been wronged? However war guilt may be distributed, every belligerent has its opportunity to forgive, for all have sinned. The churches should become a clearing house for international forgiveness. The establishment in Geneva of a bureau of churches would be worthy of consideration, if we were sure we could confine its work to the moral and spiritual sphere, and sufficiently safeguard it against political meddlesomeness and intrigue from which all the churches are not yet emancipated. On the foundation of forgiveness the temple of goodwill can be erected. Only a supernational Church is equipped for the task.

Unity of heart and hands among the churches is the sole hope for the Great Peace. As it is with the family of the nations, so must it be with the family of the churches. None can be omitted. There is one populous and venerable Church with a vacant seat at this Conference. Considered as a moral and spiritual force making for international peace and goodwill the Roman Catholic Church is as a giant half awake. As in the case of the Protestant

churches, in time of war, nationalism swallows up her adherents and sets them in deadly array against one another. Even though she may withhold her fellowship from us, the responsibility rests on her to throw her enormous influence into the scale against war and toward peace with the same definiteness with which she speaks and acts in matters theological and ecclesiastical. Whether apart from us or with us in such matters we count her our ally. Thus far she shares in the timidity and ineffectiveness which characterizes the rest of Christendom. When all the churches together and separately deal unsparingly with the war and the war spirit, peace will be insured, at any rate among the nations where the Christian religion prevails. With proper tribunals erected for dealing with disputed questions, it will be the clear duty of the churches to proclaim war a sin and to instruct their adherents to refuse to resort to arms.

The distinctive feature of the ideal of unity before the modern world is that its realization is in the hands not of a few but of the whole. No longer are the issues of peace and war to be determined by experts and diplomats and officials. There is no question more intimately domestic than war.* It is the home which is first attacked by war when the bugle calls to arms, therefore it is the business of the members of the home to determine the course of international affairs. This is the day of the people. The best known citizen, as the "unknown soldier" of every country proclaims, is also the least known

* See Channing Pollock's remarkable play, "The Enemy."

—he who is quietly pouring his vitality into the veins of his country and mankind. No longer can a man be a private citizen concerned only with his own affairs. We have always known that all the world is kin. Now all the world is one neighborhood. Science has demonstrated that to be a fact which Christianity has ever taught. It is the superb duty and opportunity of the churches to shed their timidity, their self-importance, their localisms and put on the seamless garment of brotherhood and unity according to the mind of Christ. To this end Christ commissioned His Church. For the promotion of it we are here gathered. So to God we pray:

"Lord, lift us out of Private mindedness and give us public souls to work for Thy Kingdom by daily creating that atmosphere of a happy temper and generous heart which alone can bring the Great Peace." *

* Bishop Hackett—17th Century.

OPENING SPEECH OF THE DEBATE ON THE CHURCH AND INTERNATIONAL RELATIONS *

I HESITATE to speak again and do so only at the request of others. I have already expressed my mind fully in the report of the Sub-committee on International affairs of which I had the honor of being chairman, and in my address at the beginning of the Conference. All I can say now must be re-affirmation and amplification of what I have already said.

1. In aiming at the unification of the Churches and at the brotherhood of the human race, we are not making a doubtful experiment but simply identifying ourselves with God's purpose. This is our next great venture of faith. If we approach it without misgivings we shall attain so much the sooner. God cannot do without man's co-operation. During the preparations for the Versailles Conference I did, what I know others did. I urged two things—first that the Conference should be opened with prayer, secondly that some frank statement should be incorporated in the Covenant of the League that mankind belonged to God and that we were set on working out His purpose. Both proposals failed to carry. "I need not tell you," wrote President

* August 25th.

Wilson relative to the latter, "that the suggestion it (your letter) contains appeals to my heart, but I am afraid with the peculiar make up of our Commission on the League of Nations it would be useless to propose such a sentence for the Covenant of the League." A mere sentence, of course, either then or now is valueless unless expressing a conviction under the jurisdiction of which we live. I believe God wills peace.

2. As the Bishop of Lichfield truly says, we must deal with the economic causes of war. Another great irritant making for war is race dislike and prejudice. How completely it has been conquered and how completely it may be conquered is witnessed to by the fact that our Lord Jesus Christ who is the very Strength and Centre and Joy of our lives was a Jew. Whatever the defects in the race from which He sprang we ought never to think of the Jews without thankfully remembering that they are the people to whom we Christians owe the greatest debt owed to any race or nation that ever existed. All race dislike is rooted in pride and selfishness.

3. Nothing much has been said about disarmament. Taken by itself disarmament can be little more than a gesture. It is not armaments that produce war but the spirit of war and belief in its efficacy which produces armaments. Mere disarmament is pale, spineless pacifism. Moreover attempts to tame war and make it decent by inhibitions are foolishness. In the past such efforts were made only to collapse. As long ago as Homeric times, poison in war whether liquid or solid was

banned. We have compromised on poison in gaseous form probably as being more chivalrous! The cruel crossbow and the wicked gun were each in its day ruled out of the game and those who broke the rule could be refused quarter! It is clear that any attempt to govern war by chivalry or by limitation of weapons is to play with the whole problem.*

4. What is now needed more than anything else is courage to try God's way in reaching after God's purpose in all the great as well as all the small affairs of life; there is only one road to God's purpose and that is God's way, or shall I say God's highway. Fear, suspicion and doubt hold the nations in thrall. There are many international injustices to be rectified. War will never do the job. It may begin as an instrument in the hand of nations. It inevitably ends in the chastisement of all involved, innocent and guilty, victors and vanquished. Every war has in it the seeds of another war. "War is not like a litigation which ends in the settlement of a particular dispute. Any war, in its settlement, goes far beyond the dispute which brought it about; every war opens up every possible ambition and desire of the victor. Did the World War end merely in deciding the question about the rights of Austria and Serbia in connection with the murder of the Archduke? Where was the fate of the German colonies decided—in East Africa and in the Pacific, or on the Western Front?" †

* Disarmament, to be effective, must be bound to arbitration and security.

† David Hunter Miller on the Geneva Protocol.

5. It is because I believe in the sanctity of the nation and the magnificence of patriotism; it is because I believe youth can best serve the nation and mankind by living for duty rather than dying for it, that I reaffirm my belief that the Christian Church if it be so minded can, in the name of Christ, rule out war and rule in peace within a generation. I may be a fool, but if so I am God's fool.

FATHERHOOD AND SONSHIP *

God's way of promoting us from littleness to greatness is by bringing home to our consciousness that the most sublime truths are the most intimately personal. The immediate is but the means of reaching the universal, the near of reaching the far. No man cares to tarry in his own small affairs even if he can, who has once laid hold of God's Fatherhood and Man's brotherhood and lives under the jurisdiction of this spacious truth. This is the final height of the Christian religion—and also its most elementary necessity. Let me ask you a question: What advantage is your Christianity to you if you have everything else that religion can give and yet do not know with increasing intimacy God as your Father and yourself as His dear child? The object of all God's operations in human society is to make sonship available for every human being. There is no secure foundation for human brotherhood except in God's Fatherhood. It is upon this rock that the Conference now engaging our attention is built. There is no escape from it when you once accept it. You must go where it leads—straight into world-wide relations. What right have I to claim God as my Father unless every one else has equal claim?

The business of the Christian Church, without

* Sermon at the English Church, Stockholm. August 23rd, 1925.

regard for the moment to the means employed, is to establish and maintain living friendship between the individual soul and God, and between each individual and all other individuals in Christ. It was for this end Jesus Christ came as the Son of Man to share the life of men. "When the fulness of the time was come God sent forth His Son, born of a woman, born under the law, that we might receive the adoption of sons. And because we are sons, God hath sent forth the spirit of His Son into our hearts crying Abba, Father."

It is not that God moulded in the person of Jesus a sample man according to His own idea of what man should be and stopped at that. It is rather that at the strategic moment God's Son Himself entered history and declared man's true nature and destiny by living it. Our best knowledge of the meaning of the sonship of Jesus is reached by trying to discover how He Himself understood it. Don Marquis, an American journalist, whose profession is largely to entertain people, recently studied under the inspiration of profound sorrow, the Gospels in preparation for a dramatic poem on the Passion of our Lord, called the "Darkest Hour." In an author's note he tells how he originally held that our Lord was God's child in the same sense that we speak of ourselves as God's children. But his study made this position untenable and he now holds Jesus to be son of God in a unique sense or as the Church has described Him, the only begotten son of God. The professional teacher of religion might say this without carrying conviction. It is such testimony as we

get from the unbiassed mind which counts. Certain it is according to the records, that Jesus is convinced that He is Son of God in a special sense—not to create a distinction, but to cement a relationship between God and man. The problem of personality is involved. God asks us as persons to go through only that which He Himself has gone through in the person of His Only Begotten son. So sacred is human life that it is now forever in God. The son of God became the son of man that the sons of men might become the sons of God. This is the clear teaching of the New Testament and has become through long centuries indubitable experience. It is not that there are not many devoted to Jesus Christ who can see in Him only perfect manhood. But there is a passion for God born of acceptance of Jesus as God made flesh which is singular in its force and joy. Richard Watson Gilder expresses it in the words he puts into the mouth of a first century seeker of truth:

"If Jesus Christ is a man—
And only a man,—I say
Of all mankind I cleave to him
And to him will I cleave alway.

If Jesus Christ is a God—
And the only God,—I swear
I will follow Him through Heaven and hell
The earth, the sea, and the air!" *

* *The Song of a Heathen* (sojourning in Galilee, A.D. 32) by Gilder.

Let us make a survey of the Gospels to discover whom they portray Him to be. It must be a sketchy study but I urge you to do what I am doing—diligently to search the Gospels and make note of every reference to Jesus as Son and God as His Father. In order that we may know this and what it means to us personally, the Gospels were written. The good news is just that—that we are sons of God through Him who is the Son of God.

1. First look at what was proclaimed by the angel at the moment of His taking flesh in the body of His blessed Mother—"He shall be great and shall be called the Son of the most High"; "that which is to be born shall be called holy, the Son of God."

He came as the Babe of Bethlehem. Only one incident of boyhood remains to us. A veil shrouds the balance of His youth. But this one incident is eloquent, for in it He claims to be in a peculiar sense the Son of God. It declares its authenticity by the way it fits in with all that reveals His personality in the record of His manhood. You recall what happened. He remained in His Father's house when His parents returned home. Upon the discovery that He is not with the home-going caravan they come back to the Temple and greet Him with words of rebuke. With childish words He exclaims —"Did you not know that I could not be elsewhere than in my Father's house occupied in my Father's business?" Already His sense of being God's Son is the towering fact of His life, interpreting Him to Himself, inspiring, controlling Him.

The veil of silence descends again as youth ex-

pands into manhood. And such manhood! Bruce Barton, a business man complains that he was given a weak, incomplete, eerie Jesus and proceeds in his book the "Man that Nobody Knows" to picture the splendor and fulness of His manhood. With muscles hardened at the carpenter's bench and a body stored with health, He stands a perfect Man. His conscience has never been thwarted by disobedience but, like His body, toughened by activity, is ready to tackle any problem. His mind is as keen as a Damascus blade and is filled with that trained intelligence which can dispense with scholarship. He stands forth equipped to take authority over mankind.

He begins His public career socially. He joins the dishevelled crowd at the Jordan ford who are maimed and stained by sin and want to be spiritually healed. By taking His place by their side and making their lot His own He declares He is their brother. Whereupon God gives Him heightened consciousness of sonship—"This is my Beloved Son in whom I am well pleased." It must be always so. Those who most fully act as brothers will most fully know that God is their Father.

2. Jesus was a Jew. He never so speaks of Himself, but tenaciously adheres to the title, Son of Man, which lifts Him beyond the local, whatever else the words may imply. With like consistency He seldom speaks of God, and never but once addresses Him, other than as Father! If we wish to know the secret of His life, it lies here. The vocation of Jesus Christ was to live the life of the Son of

His heavenly Father—more He could not do, less He would not do. Our vocation has been determined by His. The Christian is He who in Christ knows God as Father and man as brother.

I must leave it to individual study to verify what I say. All I can do is to give illustrative instances, bringing out that the one thing Jesus cared for and upon which His life hung was God's will. "My meat is to do the will of Him that sent me and to finish His work." There are but two necessities in life, bread and God's will, and God's will stands before bread. Let it be noted that Jesus Christ is the only man in all history who never did His own will, neither did He ever desire to do it. "I came not to do my own will but the will of Him that sent me." "I can do nothing of myself: as I hear I judge." "I am come forth from God; for neither have I come of myself but He sent me."

We think freedom consists in self-assertion and independence. He proved that it consists in subordination of self, and complete dependence on that which is greater than self—"my Father is greater than I." Most of us, certainly we Americans, run into danger by tying ourselves up to independence. Independence easily runs into isolation and isolation is death. The fault of America to-day is our failure to be in full fellowship with the other nations of the world. We can never achieve our destiny and our freedom until we run the risks and seize the opportunities involved in living in terms of the whole of mankind. The heart of America is sound, and when her conscience is fully awakened she will

assume that leadership of wide and deep service which brings salvation alike to those who serve and to those who are served. I might say more but I could not say less about my country.

3. There was quite evidently one thing which counts for so much in our Lord's life that it overtops and permeates His whole being—constant correspondence between Himself the Son and God the Father. His life of prayer is full of it. I like to think of the Lord's Prayer being so called because it was the prayer of His own life before He gave it to His brethren. It was not made to order for others at their demand. He never gave to others anything which had not been already seasoned in His own experience. When He shared His thought with others, it was but a means of sharing His life with them.

I have denominated the vocation of Jesus, living the life of sonship. When you pursue the thought you find that it stands the test. It demanded primarily subordination to and dependence upon the Father. Then the acceptance of all men as brothers and the deliberate purpose to secure from them recognition of His sonship in order that it might become theirs. "Whom say you that I am?"—"Thou art the Christ the Son of the living God." Whereupon He bursts into such a benediction of Peter, who had given Him the answer He had been waiting for, as has given that apostle a unique place in history. But why? Does Christ or the God of Christ glory in attracting attention to Himself? Never. He would have men know who He is that the rela-

tionship built upon that knowledge might become to us our joy and salvation. Our knowledge of His sonship is our wealth.

The life of sonship—His and ours—means emancipation from fear, man's worst enemy whether of body, mind or soul. This, of course, does not mean emancipation from our enemies but from the fear of our enemies which is a vastly different matter. It is the clothing with a courage that knows no defeat. Gethsemane is the classic instance. He, in the height of His vigor, clad in the glory of incomparable manhood, would have lived. God bade Him die. It was a struggle between preference and duty, but duty prevailed. "Father let this cup pass from me, if it be possible—but the deciding factor is not my desire but Thy will." Then He went out to conquer force by meekness and humility and triumphant acquiescence. The worst of all heresies is that the teaching of our Lord is not practicable except in personal relations and even then only with reservations. It is practicable because it was successfully practised by Himself before it was formulated into language. There is no escape from the claim on nations as well as on persons of the whole of Christ's teaching. "Resist not evil" is searching out the consciences of men to-day. Do not call it a precept of cowardice. Tell me which demands more courage—to knock a man down who has wronged you, or with iron self-restraint to lead him into friendship by the high road of meekness and forbearance and humility? I am fully conversant with all the puzzles and exceptions which are urged against the

acceptance of this course, nor do I think that our Lord forbids the use of force, when it is under the sure jurisdiction of righteousness; but the fact abides that this is the course which our Lord took in His own practice. It is this which makes Him conqueror above all conquerors. If it be argued that such a course is justifiable if it touches only the individual and does not involve the safety of others, I reply that our Lord involved His disciples and they failed to meet the test. Peter used the sword and after our Lord had repaired the mischief done Peter proceeded to deny Him and with his fellow disciples left Him and fled. The disciple must be *as* His Master. There is a great dramatic poem by Masefield, "Good Friday," in which the triumph of Christ's courage of sonship is rehearsed in the blind beggar who is the hero of the poem. Because he resisted the coarse religion of his day he is stripped of his belongings and his scarred face has two black holes which once held eyes. But his soul is garbed in grandeur. Though they robbed him of his wealth, he exclaims:

"Ah, and I gave them, all things I forsook
But that green blade of wheat
My own soul's courage that, they did not take." *

There was a friend of men whom I knew whose name is enrolled among the benefactors of our day.† The time came for him to die. Shortly before the end he said to a mutual friend: "Are you afraid to

* *Good Friday,* p. 474 of Masefield's "Collected Poems."
† Harry P. Davison.

die?"—"Yes," was the reply. "Everyone I ask gives the same answer. I am not afraid to die. When I was a boy of fourteen a man whom I revered was suddenly snatched from life. My universe was shattered and I had to rebuild it. I reasoned that death was part of the provision which God has made for His children. It comes in a way and at a time we least expect. Therefore we must live in a way that will leave us always ready. So I am not afraid to die." His death, which came after a brief period, was fearless and triumphant. Only those who are fearless can wholly live. Fear is the result of self-contemplation apart from the contemplation of God as Father. It gnaws at our vitality and takes away, physically, nervously and mentally from our power to give our whole self to our task. It is only he who is living sonship as his vocation who can conquer fear and enjoy the glorious liberty reserved for the children of God, which is freedom not *from* but *in* adversity and defeat.

4. The life of a son of God on earth is a life of faith, not of sight. It is recognized that Jesus lived by love and hope, but He also lived by faith. He reserved for Himself no weapons in life's warfare which are not at the disposal of other sons. Such outer visions as He had were of worth only so far as they bore witness to the reality of the inner which is the real. Faith is super-intelligence not warring with reason and intellect but soaring into a realm whither they cannot enter without faith's aid. The least can enter the kingdom. God takes great care of the least for if the least can enter all others can

enter by the same door as the least, the door of faith which gives substance to things hoped for and tests the reality of the unseen. "I thank Thee, O Father, Lord of heaven and earth, that Thou didst hide these things from the wise and understanding, and didst reveal them unto babes; yea, Father, for so it was well pleasing in Thy sight. All things have been delivered unto me of my Father: and no one knoweth who the Son is save the Father and who the Father is save the Son, and he to whomsoever the Son willeth to reveal him."

"In the name of Jesus Christ—
To whom the sea is a drop of water
And a fleck of dust the land;
To whom the pinions of an eagle are a fan,
And the shadow of a mountain as the shadow of his hand.

"I asked for wings in the morning;
Plumed they were like an eagle for a great ascent:
I asked for wings at night,
And they were folded like a flag when the wind is spent.

"I asked in the morning for power,
And it crashed like the tide of the sea over the reverberant floor;
In the evening I asked for peace,
And it rushed like the shadow of a mountain upon a quiet shore.

"For I asked in the name of Christ,
To whom the sheaves of shining stars
Are but a harvest ripe for reaping;
To whom the four winds of Heaven
Are but a lullaby for sleeping." *

Here then is the one fact that matters. We are God's children. He is our Father. As it is God's chosen vocation to live Fatherhood; so is it man's vocation to live sonship, which also means brotherhood.

* From the *Atlantic Monthly.*

THE MESSAGE OF THE UNIVERSAL CHRISTIAN CONFERENCE ON LIFE AND WORK

I

1. The Universal Christian Conference on Life and Work assembled at Stockholm from August 19 to 30, 1925, and composed of representatives of the greater number of Christian communions coming from thirty-seven nations of the Old and New World, and of the Near and Far East, sends this brotherly message to all followers of Christ, beseeching them to join with them in prayer, confession, thanksgiving, study and service. We regret that not all Christian communions have found it possible to accept our invitation, for in view of the vital and far-reaching issues with which we have been concerned, we cannot but hope for that co-operation of all parts of the Church of Christ without which its testimony and influence in the world must be incomplete.

2. For five years men and women have planned and prayed that this Conference might be held. Other efforts for closer relations between the Churches have prepared the way. But this has proved the most signal instance of fellowship and co-operation, across the boundaries of nations and

confessions, which the world has yet seen. The sins and sorrows, the struggles and losses of the Great War and since have compelled the Christian Churches to recognize, humbly and with shame, that "the world is too strong for a divided Church." Leaving for the time our differences in Faith and Order, our aim has been to secure united practical action in Christian Life and Work. The Conference itself is a conspicuous fact. But it is only a beginning.

3. We confess before God and the world the sins and failures of which the Churches have been guilty, through lack of love and sympathetic understanding. Loyal seekers after truth and righteousness have been kept away from Christ, because His followers have so imperfectly represented Him to mankind. The call of the present hour to the Church should be repentance, and with repentance a new courage springing from the inexhaustible resources which are in Christ.

4. It is a matter for deep thankfulness that in the plan of God and through the guidance of His Spirit the representatives of so many Christian communions have been led to assemble and have renewed in common fellowship their faith, hope and love in Jesus Christ as Saviour and Lord. It is a matter for deep thankfulness that in spite of differences, sincere and profound, they have been enabled to discuss so many difficult problems with a candor, a charity and a self-restraint, which the Spirit of God alone could inspire. As we repeated the Lord's Prayer together, each in the speech his mother

taught him, we realized afresh our common faith, and experienced as never before the unity of the Church of Christ.

II

5. The Conference has deepened and purified our devotion to the Captain of our Salvation. Responding to His call "Follow me," we have in the presence of the Cross accepted the urgent duty of applying His gospel in all realms of human life—industrial, social, political and international.

6. Thus in the sphere of economics we have declared that the soul is the supreme value, that it must not be subordinated to the rights of property or to the mechanism of industry, and that it may claim as its first right the right of salvation. Therefore we contend for the free and full development of the human personality. In the name of the Gospel we have affirmed that industry should not be based solely on the desire for individual profit, but that it should be conducted for the service of the community. Property should be regarded as a stewardship for which an account must be given to God. Co-operation between capital and labor should take the place of the competition, so that employers and employed alike may be enabled to regard their part in industry as the fulfilment of a vocation. Thus alone can we obey our Lord's command, to do unto others even as we would they should do unto us.

7. We considered next the moral and social prob-

lems of over-crowding, unemployment, laxity of morals, drink and its evils and the causes of crime. Here we were led to recognize that these problems are so grave that they cannot be solved by individual effort alone, but that the community must accept responsibility for them and must exercise such social control over individual action as in each instance may be necessary for the common good. We have not neglected the more intimate questions which a higher appreciation of personality raises in the domain of education, the family and the vocation, questions which affect the woman, the child, and the worker. The Church must contend not for the rights of the individual as such, but for the rights of the moral personality, since all mankind is enriched by the full unfolding of even a single soul.

8. We have also set forth the guiding principles of a Christian internationalism, equally opposed to a national bigotry and a weak cosmopolitanism. We have affirmed the universal character of the Church, and its duty to preach and practise the love of the brethren. We have considered the relation of the individual conscience to the State. We have examined the race problem, the subject of law and arbitration, and the constitution of an international order which would provide peaceable methods for removing the causes of war—questions, which in the tragic conditions of to-day, make so deep an appeal to our hearts. We summon the Churches to share with us our sense of the horror of war, and of its futility as a means of settling international disputes, and to pray and work for the fulfilment of the

promise that under the sceptre of the Prince of Peace, "mercy and truth shall meet together, righteousness and peace shall kiss each other."

9. We have not attempted to offer precise solutions, nor have we confirmed by a vote the results of our friendly discussions. This was due not only to our respect for the convictions of individuals or groups, but still more to the feeling that the mission of the Church is above all to state principles, and to assert the ideal, while leaving to individual consciences, and to communities, the duty of applying them with charity, wisdom and courage.

III

10. If this goal is to be attained we recognize the pressing need of education. The individual must be educated by the Church, so that he may be enabled to exercise a Christian discernment in all things. The Churches must educate themselves by study, conference and prayer, so that being led by the Spirit of truth into all truth, they may be enabled in increasing measure to apprehend the mind of Christ. We recognize that the root of evil is to be found in the human will, and we therefore desire to re-emphasize our conviction that this will must be surrendered to the high and holy Will of God, whose service is perfect freedom. Even Christian ideas and ideals cannot save the world, if separated from their personal source in the Father of our Lord Jesus Christ, and unless themselves taken up into the personal life of the believer.

11. To this end we address our appeal first to all Christians. Let each man, following his own conscience, and putting his convictions to the test of practical life, accept his full personal responsibility for the doing of God's will on earth as it is in heaven, and in working for God's Kingdom. Let him in entire loyalty to his own Church seek to have a share in that wider fellowship and co-operation of the Christian Churches of which this Conference is a promise and pledge. In the name of this wider fellowship we would send a special message of sypmpathy to all those who, amid circumstances of persecution and trial, are fulfilling their Christian calling, and we would comfort them with the thought that they are thus brought into fellowship with the sufferings of Christ.

12. But we cannot confine this appeal to the Churches, for we gratefully recognize that now we have many allies in this holy cause.

We turn to the young. With keen appreciation we have heard of their aspirations and efforts for a better social order as expressed in the youth movements of many lands. We desire to enlist the ardor and energy of youth, the freshness and the fulness of their life, in the service of the Kingdom of God and of humanity.

We think also of those who are seeking after truth, by whatever way, and ask their help. As Christ is the Truth, so Christ's Church heartily welcomes every advance of reason and conscience among men. Particularly we would invite the co-operation of those teachers and scholars who in many special

realms possess the influence and command the knowledge without which the solution of our pressing practical problems is impossible.

In the name of the Son of Man, the Carpenter of Nazareth, we send this message to the workers of the world. We thankfully, even under difficult conditions, record the fact that at present multitudes of workers in different countries are acting in accordance with this principle. We deplore the causes of misunderstanding and estrangement which still exist and are determined to do our part to remove them. We share their aspirations after a juster and fraternal social order, through which the opportunity shall be assured for the development, according to God's design, of the full manhood of every man.

13. We have said that this Conference is only a beginning. We cannot part without making some provision for the carrying on of our work. We have therefore decided to form a Continuation Committee to follow up what has been begun, to consider how effect can be given to the suggestions which have been made, to examine the practicability of calling another such Conference at a future date, and in particular to take steps for that further study of difficult problems and that further education of ourselves and of our Churches, on which all wise judgment and action must be based. May we not hope that through the work of this body, and through the increasing fellowship and co-operation of the Christians of all nations in the one Spirit, our oneness in Christ may be more and more revealed to the world in Life and Work.

14. Only as we become inwardly one, shall we attain real unity of mind and spirit. The nearer we draw to the Crucified, the nearer we come to one another, in however varied colors the Light of the World may be reflected in our faith. Under the Cross of Jesus Christ we reach out hands to one another. The Good Shepherd had to die in order that He might gather together the scattered children of God. In the Crucified and Risen Lord alone lies the World's hope.

Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen.

ADDRESS

BY

H. R. H. THE CROWN PRINCE OF SWEDEN *

I HAVE been asked by the Swedish Local Committee and by all those of my countrymen, who have been taking part in the Conference or who have been associated with it in some way or other, to express to you all their deep satisfaction, that the Conference on Life and Work has been held in the Capital of Sweden. We have all felt, that this meant a great responsibility. I know, that everyone who has been at work on the preparing of the Conference, has done his best, because they all wanted to help furthering the great cause, for which you have been assembled. I hope that you will carry away with you a pleasant memory of our country, forgetting those deficiencies, which must necessarily exist in such a large undertaking.

Unity in confession is by no means necessary for creating the spirit of good will and understanding amongst men. This has been amply proved by the Conference on Life and Work, which is now drawing to a close. It is fortunate that the welfare of mankind does not demand that we should all think alike. That being so, is it not a good thing that

* Given at the closing session of the Conference, Aug. 29th.

varied opinions should be frankly stated, as they have been during this Conference, all the more as the foundation, on which we all stand, is one: the acknowledgment of Christian ideals! On this common basis different views can be all the more openly given both publicly and privately, and all this should help to carry the point at issue forwards towards a happy solution.

But there is *one* condition for this. There is *one* condition to be fulfilled to make an exchange of views fruitful. That is, that the true spirit of fellowship should prevail, the true spirit which desires to *understand* other views, the true spirit of respect for another opinion than one's own.

Fellowship implies tolerance. In speaking of tolerance I do not mean that we should simply leave each other alone, that we should not take any notice of other people or of their views. That is surely a form of slackness, of mental laziness, which cannot be encouraged. Tolerance should always be inseparable from the true spirit of *understanding*.

It seems to me that it ought to be one of the most important fields of enterprise in every Christian Church in our day to promote this true *understanding*. Every denomination should join a most vigorous propaganda in this respect. For if you can bring about a better understanding amongst men, much will have been done towards creating a happier and a more righteous world.

I believe that the present Conference may have done much to create a better understanding between the Christian Churches represented here. They

have been able to make each other's acquaintance in a manner hitherto unknown. They have exchanged views publicly and privately on many subjects, vital to all of us. Is it too much to say, at this moment, that they have been drawn nearer to one another, and that a foundation has been laid on which further collaboration can be built up?

This is indeed an achievement, for which we cannot be grateful enough. For the *Christian Churches* must surely be the *first* of all communities that show a spirit of fellowship and of understanding. They must set the example of carrying out the commandment: "Love ye one another" and "What ye would that others should do to you, do ye also to them." Thus the Church will set the example to the *nations,* helping them to put aside old prejudices and old misunderstandings, helping them to understand and appreciate the views prevailing in other countries.

And thus will also be set a noble example to the *classes* within the nations. All that is possible ought to be done to try and make them see each other's point of view. Surely there is a real Christian vocation in encouraging them to that mutual good will which makes for justice and fair judgments; helping each group to appreciate not only the ideals of the man on its own side, but also the ideals of the man on the other side.

But the Christian Churches of to-day must not only aim at a better understanding between each other. They must do all in their power to get a true and deep understanding of the times and of the cir-

cumstances in which we live. In this respect too the Universal Conference has contributed in no small degree. It is to be hoped, that Christendom throughout the World will apply much of its will-power and much of its energy for promoting what may be styled practical Christianity, the application of which is also necessary for keeping and strengthening its own inner life. Our religion is not only belief, it must also mean putting that belief into practice.

Before I conclude, I return once more to the point where I started: unity in confession is not a necessity for our Churches. Individuality, personality is a precious thing. This applies to individuals and communities alike. Effacing individuality, whether it be in a person or in a community, is a grave thing to undertake, a thing which may bring loss with it. Uniformity is not always as desirable as it may sometimes seem.

The aim of this Conference has therefore been, not to create uniformity, not to interfere in the least degree with the individuality of our Churches, but to promote *understanding* and to further *co-operation* in the solution of problems, where co-operation is found possible. Let us hope that this work of co-operation and understanding, which has only just been started, will show that it has been called into being at the right moment. Let us hope that the "Life and Work" movement may be allowed to contribute to the development of mankind, to the peace of the world and to good will amongst men.

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AUTHOR
Brent, C. H.
TITLE
Understanding

DATE LOANED	BORROWER'S NAME
12/14/60	J Burton Hall
MAY 19 '78	David G. C
JAN 30 '86	WCSR
JUN 25 '86	Re

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